Volume LXV CHICAGO, JUNE 23, 1910 Number 17

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## The Tower Hill Summer Encampment

The Encampment will be open for the twentieth season July 1, and continue open until September 20. The life on the hill will be diversified with drives, picnics, social evenings, porch readings, etc., at the pleasure of the guests.

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For full program of the Summer School and other particulars, address, until July 1, Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago. After that date, Tower Hill, Wisconsin.

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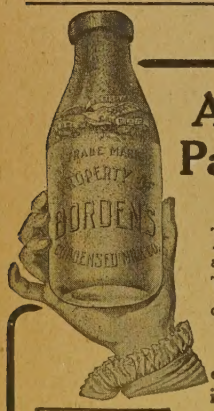


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We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

**—From Hoard's Dairyman for January 25, 1910.**
Published Weekly at Fort Atkinson, Wis.

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, JUNE 23, 1910. NUMBER 17.

### THE DAISIES

Over the shoulders and slopes of the dune
I saw the white daisies go down to the sea,
A host in the sunshine, an army in June,
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,
The orioles whistled them out of the wood;
And all of their saying was, "Earth, it is well!"
And all of their dancing was, "Life, thou art good!"

—*Bliss Carman.*

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A loyal friend of UNITY now in Paris writes:

I recognize the growing evolution of UNITY, even though it was so wholesome and complete when I knew it before. I am happy to see that the classes at Tower Hill are being continued. It gives me a homesick thrill to think of it, though I never have had the good luck to be there in person; still, the influence is a precious thing in my life and I pray for lengthened days to the good work.

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John D. Long, in his festival address before the Unitarians at Boston, speaks of "the hope of winning glory and promotion" as the greatest stimulus which made the younger men in the navy, on the whole, more efficient than the retired officers that were called back for the Spanish war. This remark may be worthy of the ex-secretary of the navy, for he was in a position to know, but it is unworthy of the ex-governor of Massachusetts, the man who was familiar with the names of Edward Everett Hale, Dr. Bellows, George W. Curtis, and the major prophets, Emerson and Theodore Parker. He knows that in the ranks of civic life the young man whose greatest stimulus is "the hope of winning glory and promotion" is easily out-distanced in the confidence, love and esteem of men, by those whose inspirations are the love of service, the hunger for truth, and the love of their fellow men.

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We print elsewhere the brief of an address delivered by Professor DuBois before the Negro Conference held in New York City May 13, knowing full well that it deals with an uncomfortable subject. It is not welcome reading, even to the friends of the black man, the boasted inheritors of the party of Abraham Lincoln, who flaunt Republican banners as the banners of the party that saved the Union and freed the slave. There is a conspiracy on the part of Republican politicians,—a conspiracy of blatant extravagance on the part of a small and, we believe, ethically unimportant element of political shysters in the South concerning this matter. We believe that Lincoln's work is to stand; that the great amendments are not to be repealed, that intelligence and industry are to enter into the full rights of citizenship in our republic; that the unjustified prejudices and the injustice resting thereon are to be outgrown; and that the citizenship and the rights pertaining thereto rest, not upon color, but upon worth, integrity and intelligence. And so we print the disagreeable facts as food for thought.

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No minister in Chicago has more persistently and consistently insisted upon the psychological as distinguished from the physiological needs of men and women than Bishop Samuel Fallows, vigorous and youthful in his more than three score and ten years. His ministry in Chicago is antedated only by that of his senior officer in the Reformed Episcopal Church, Bishop Cheney. The ministry of Bishop Fallows has been characterized by a great amount of practical sense and civic helpfulness, as well as by religious fervor. With his usual directness, he went last Sunday to the heart of this matter of the "institutional church," concerning which it is still quite in order on the part of many clergymen to speak disrespectfully, or at best to treat it in a patronizing way, giving the impression that a church or minister that is incompetent to serve effectively at the altar of religion may be excused if they make themselves handy in serving at the tables of the poor. Said the good bishop last Sunday:

"The multiplied societies within the church to carry on the varied work demanded by modern conditions require executive as well as mere pulpit talent. The new conditions make it imperative that as far as possible the church shall be an institutional church. It must be, in the highest sense of the term, an integral part of the universal kingdom, which Jesus Christ came to establish. It ought to do what every so-called social settlement is doing."

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UNITY is incapable of expressing an opinion as to the merits or demerits of the new Railroad Bill, but it is interested in the opinions of those who ought to know, as reported in a recent issue of the *Chicago Examiner*. Senator Elkins, on the principle, we suppose, of "giving the devil his due," gives W. R. Hearst the credit of inaugurating the movement in this direction in 1904. David R. Forgan, the great Chicago banker, thinks "it is a step in the right direction" and "that we are now much nearer the day when railroads will be owned by the government." Presi-

dent Delano of the Wabash Railroad thinks the Commerce Court a "very good thing, and that it will work out well," but that the rest of the bill is as bad as this is good. E. P. Ripley, president of the Sante Fe system, agrees with President Delano that the Court is good, the rest of the law bad. He says, "This Commerce Court would have saved lots of time and money if it had been in operation during the past few years." While we have no right to speak of the economic value, we can and must insist upon the prophetic suggestions of the very term *"Commerce Court."* It is the new and higher way of settling differences; not by fighting, not by intrigue, but by fair play is the business of the world increasingly managed. What is good for commerce is good for diplomacy. It is the substitute for war between nations as between railroad corporations, and between citizens.

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Last Sunday afternoon in the Abraham Lincoln Centre, Raymond Duncan and his company of Greeks rendered Sophocles' heroic, domestic drama "Elektra," in the original. Mr. Duncan, we believe, was the only one of the characters who was not to the manor born in Greek, and his part was largely confined to lyric dances that served as interludes to the play. The setting, music and costumes were severe studies of ancient Hellenic art. A large audience of cultivated people witnessed the performance with manifest appreciation. The head of the Greek Department of the University of Chicago said, "I see many of my students here," and further said, "The company has made a specially successful study of the Greek use of gesture," while another Greek professor deplored the absence of the rhythm that comes from the recognition of the accents so emphasized in classic Greek and taught in modern universities, the performers preferring the unaccented speech of the modern Greek. Turning from this severely simple performance where the effect was sought wholly by the power of thought, grace of utterance, and movement, to a reading of the most modern triumph of the dramatic art, Rostand's "Chantecler," where it requires elaborate drawings to expound the awful complexities of the costuming that will humanize the creatures of the barn-yard, or gallinizing, if the word is permissible, the creatures of the fire-side, one wonders whither we are tending. Mr. Duncan, in a brief address at the close, predicted a great renaissance of the dramatic art, a return to the Greek simplicity and the rehabilitation of the drama as a part of the instrumentalities of religion. Certainly a classic bath makes many of even the good things of the modern stage wearisome if not sickening. Must the true poet resort to cock feathers and pheasant's wings, dogs and toads and things, in order to teach impressively the simplicities and the integrities of life? We do not know. But we are very glad that we saw Mr. Duncan's Greek men and women play "Elektra," and we would prefer to have a mind qualified to appreciate Sophocles' text even to seeing the "Chantecler."

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## Juniata Stafford

We have postponed a memorial word for one who in many ways and through many channels made life in Chicago more genial, more earnest and more helpful, hoping that some of the countless friends more intimately acquainted with her might occupy the space in UNITY columns which would have been gladly surrendered. "Juniata Stafford"—there is no other way or writing, speaking or thinking the name. She was an unwedded home-maker, an uncommissioned charity worker, a "Mother Confessor" to rich and poor alike—a social settlement all in herself. The "Juniata Stafford House" had no street number, no "equipments" in the way of art galleries, kindergarten tables, or manual training benches. Indeed we are not sure it needed a Saratoga trunk. It only needed the smile, the kindly hand, the open purse so far as it would go, to make this "Social Center." At one time she was a successful teacher in the public schools. At all times she was a student, an interpreter, and no mean maker of literature.

The Ethical Society of Chicago claimed her, as well they might, for she was one of their earnest, most generous, most persistent helpers, and Mr. Salter, the founder and pastor of the Chicago Society, for that he was and is in a most real sense, was the fitting man to speak the memorial word beside the empty casket. But the Ethical Society held no exclusive title to this woman when living, and it holds no such title to her memory. Unity Church, All Souls Church, the Tower Hill Summer Assembly and UNITY were all partakers of her confidences, her appreciation, her co-operation and generous support.

The dates would indicate that to her were given fifty-five years of mortal time. It is hard for her friends to realize that the freshness and buoyancy of youth staid with her so long a time, or that her many deeds and various activities were crowded into so short a time. Surely, Juniata Stafford drank deeply of the perennial fountain, and her life is still young, vital and at work in the many lives she has cheered, who are able to be still at work, continuing her mission because she eased their backs of heavy burdens.

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There are two great factors that make for war. One is the character of the Emperor himself, Wilhelm of Germany, and the other is the inevitable rot which must creep like a disease into a great army kept always upon a war footing through a decade or more of inactivity. Nothing can possibly exist at its best which is not used for the purpose to which it owes its existence. The Emperor knows this.—*Oppenheim.*

## THE PULPIT

### Higher Consciousness

A Sermon Delivered by Rev. George Willis Cooke at Wakefield, Mass.

We are told by the psychologists that the young child has consciousness, but not consciousness of self. He lives in a world of sense-impressions, makes no distinction between himself and other subjects and beings, and regards all things as being alive in the same manner that he is. This life of simple consciousness is that of the primitive man, if we may judge by the less developed individuals and races now in existence. The child-men of the world attribute consciousness to trees, mountains, plants, and animals alike; and credit them with the same mental powers possessed by themselves. The reason for this seems to be the same mental limitation as that which causes a child to attribute objective reality to his own imaginations and thoughts. The mind has not yet reached that stage in its growth when the subjective and the objective are distinguished. Philosophical power is yet too weak to separate the thinker from his thought; self, or personality, from the objects of sense-impression. The companions he creates in imagination, to whom he talks, and who talk to him, as he feels, are real as if they actually existed. He is not able to distinguished these play-friends from those who actually live and join in his games. In a degree, perhaps, he is able to distinguish between the two; but his power to separate them is not positive.

The same limitation of mental power appears in the early races of mankind, and also in those who have not as yet made more than a small degree of progress toward civilization. We need not assume, therefore, when it is said that Abram talked with Jahveh in his tent, that he was telling a marvelous story to give dignity and authority to his own person. It may be assumed that he was as little able as the child to recognize imaginations as such. This faculty of mythologizing is characteristic of children and of undeveloped races. Much of our theology, something of early history, come from this inability to distinguish between thoughts and objective facts. What is thought to happen, does happen; at least, in the sense that imagined events are taken for real ones. In mythologies, in folk-tales, in much of early history, in a great great of primitive theology, in stories of early heroes and law-givers, we find much of this childish interpretation of events. To us these seem to be exaggerated, fabulous, lying records, mere attempts of men to secure power over others by appeals to the miraculous and supernatural; but we are to remember that to early men, as to children, there is no distinction between the natural and the supernatural. What we call natural is to them supernatural, because they assume that what takes place is the result of the actions of majestic and mighty beings other than men. To us the supernatural is only the natural, because we have learned that every event has a cause, that it results from law or follows a definite sequence of cause and effect.

Our point of view is other than that of early men. The real order of the world is the same now as in primitive times, but our explanation is other and more scientific. The natural is no more under law now than it was then; and the scientific explanation would have been as true then as now, had there been anybody to use it or to recognize its validity. The world is as supernatural now as it was then, and no less so. Then men thought in terms of personality, now they think in terms of natural law. That is all the difference, and it is the difference between the child and the man.

At about the age of three, often earlier and sometimes later, the child awakens to the consciousness of self. He begins to distinguish between himself and other persons, to know that he is an "I," to recognize his selfhood. It is assumed that this change in the individual child indicates that a similar one took place in the history of mankind. In the animals, and probably in the earliest men, only what we call consciousness existed, that is, awareness of needs, appetites, assertion of right to what will gratify these; but not ability to distinguish definitely between one's self and other selves. We must assume this in order to account for that indifference to the sufferings of others we find in animals, undeveloped men, and all young children. The child knows his own appetite, and it asserts itself without hesitation and in an emphatic manner. But he does not know his own foot or hand as his, as belonging to his own nature, as the source of pain to him. While animals are very sympathetic in their relations to each other to a considerable degree, pass on the results of their experience to their young in the form of tradition and training, and are able to combine into groups for mutual protection, for the placing of sentinels and the guarding of the young; yet many of them are not conscious of death and its approach to themselves or their kin of the group. They goad to death the sick and wounded, just as the child is indifferent to pain and sorrow in others.

The change from consciousness to self-consciousness in the child does not usually come upon him rapidly, but is the result of growth, of experience, of contact with the members of the family or playmates. The fact is that there is no mysterious power in self-consciousness, no entity is represented, no magical or transcendent power. That we attribute to it such occult or mysterious qualities is the result of our inheritance through tradition and training of the child-thoughts of the race. The early men so thought of it; and we do no more than to borrow their thoughts, childish as they were and are, when we assume that there is in self-consciousness something other than grows out of our heredity and training.

The thought of our own time is that consciousness belongs to all organisms, perhaps to all matter and to the universe itself. Not self-consciousness, but the stuff out of which mind is developed as the result of animal and human evolution. Consciousness is therefore synonymous with life, perhaps with that out of which life may be produced in the processes of organization into plant and animal existences. This may be little more than speculation, at present; and yet men of science are coming more and more to recognize consciousness as the other or inner side of all force. Two ultimate realities exist that we recognize everywhere: force and consciousness. These are ultimate, sources of worlds and creatures that live. Matter is but a name, the source or condition of sense-impressions; no more, with no ultimate reality. Of

force and consciousness it must be assumed that they are inseparable, the two sides of one reality. In a word, monism is the only sound philosophy—the philosophy which recognizes but one ultimate reality, with two faces or forms. The ground of being, to use the expression of many old thinkers, may be spirit or it may be force, mind or thought on the one side, matter or physical being on the other; but at the heart of them they are one and inseparable.

When the individual has reached a sufficiently advanced stage, consciousness is followed by self-consciousness, awareness of self, recognition that there is something in the person other than what he sees in nature or finds in his companions. When this change is fully wrought out, it gives an acute or even a morbid self-consciousness. It works a radical change in the individual, makes all things, even his own body, objective to and other than himself. Self and environment are in sharp contrast, and are often regarded as having no inner relations with each other, and even as alien and antagonistic to each other in their essential nature. The body is of the earth, the mind is of heaven; the one is evil and the other good. The antagonism is accepted as universal, and ultimates in a dual nature of the world, God and Satan. When we recognize that a like change takes place in the developing races of men, it will account for much in the history of religion and civilization. The races in which self-consciousness has not yet fully awakened worship "stocks and stones," and their religion takes the form of animism, totemism, and fetishism. It is absurd to suppose that even the most childish tribe worships a stick as a stick or an animal as merely an animal. Such a people see in what they worship, whether it is a plant, an animal or a man, or perhaps some mysterious being, a spiritual power which is the soul or living reality in the object taken as a symbol. The spirit of the mountain is worshipped, not the physical object. The fetish is reverenced, not because it is a bunch of feathers or a tablet on a wall, but because a spiritual power is diffused everywhere, something mysterious, something to be called on for help anywhere or at any time, but not defined or personified. When full self-consciousness has been developed in a race, then it finds this power in Jahveh, Zeus, or other majestic personality. The defect in the early forms of religion is in their failure to distinguish sharply between the object and that which is manifested in it. The symbol and that which it represents are not separated clearly in thought, as the child does not separate what he thinks from what he does. When this distinction is definitely made by religious thinkers, then they pass from polytheism to theism or, at least, from faith in wakanda or magic power that may be exercised by any object, to that more specific power which is found in being or personality.

When self-consciousness awakes in any tribe or race, it leaves animism behind, magic disappears, and genuine religion begins. The symbol and that which it expresses are clearly distinguished, at least by philosophical thinkers. God becomes a distinct person. Perhaps it is at this period in human evolution that men acquire a positive faith in immortality, which is an affirmation of the enduring qualities of personality. At first this tendency to self-consciousness is shown in hero-worship, then in worship of superhuman power, then in reverence and obedience to an autocratic will. Personality is magnified in all spheres of life, its significance and worth are exaggerated, and selfhood is thought to be the only reality worthy of universal recognition. In this stage of growth the sovereignty of God is the chief doctrine of religion, and his power is regarded as uncontrolled by law or justice in any real sense. On the other hand, personality in men is magnified, assumed to be of the highest importance, and to dominate all else. In ethics self becomes the supreme law, not usually in theory, but always in practice. The right to dominate other men is asserted as above every other power, provided one has the personal capacity to master other men and nations. The great man is the one who controls nations according to his caprice, to ends far other than their own good. He is admired, reverenced, perhaps even declared a god, because he has a lawless will, that asserts itself for its own advantage, in subjecting others to its lawless power.

To the child it is a positive experience to learn that he is other than the men and women about him. He acquires the knowledge of himself as a person, not from any intuition of the mind, but as the result of experience. He puts his will against theirs, asserts his right to control them, and finds that the conflict of wills results in his own obedience to those who are stronger. Or he brings himself into contact with stone, or fire, or animal, with the necessity that he should have regard to what will not yield to him. But chiefly it is in the intercourse of family life, in acquiring knowledge of what can be done and what not, what others require, how to satisfy his own needs, and how to acquire what will gratify his own inner nature, that the child comes to an acquaintance with himself. That knowledge is often dearly bought, with many a hard knock, with many a demand ignored or set aside as not wise.

What we should recognize is, that the child finds himself because he belongs to a company of persons, some older, some of his own age, who represent interests not his own; and that he gradually finds their point of view, acquires habits as short cuts to conduct, learns how to obey, subdues his wishes and his will to the common good, and becomes trained, educated, civilized. In a word, he becomes self-conscious because he belongs to society, because the organized forces of human life, representing the experiences of men through many thousands of years, decree that he shall be moral, neighborly, refined, and lawful. He is self-conscious because other-conscious, because the human community is older and wiser than he, and knows as he does not, what he needs, and what will make him happy.

The child is not born into a barren world, a world with no meaning or purpose. Many children have been here before him, as have many men and women. They have prepared the world for him, civilized it, organized its work and its interests. He enters into their achievements, profits by their accomplishments, and is educated by means of what they have slowly and painfully found to be truth. He would accomplish almost nothing had he to find all this for himself, to make and control his own world.

Society is here before the individual; it is his foster-mother, his protector, and his teacher. Social consciousness, awareness of the community, exists before self-consciousness, and brings it into being. Self-consciousness had been achieved. This means that whatever the child owes to self, he owes not less to the social body,—its gains of experience, its profits from the long struggles of mankind. Society is greater than

the individual, its will than his will, its needs than his needs. This we have not yet learned, and are slow to acquire the knowledge, to recognize the fact. And yet it is to this end that all civilization is tending,—the recognition that social-consciousness is greater, wiser, more majestic and imperative than any individual consciousness. The day is coming—and is now dawning—when consciousness of social interests, the worth and place of nationality, will rise before men as a sublime ethical appeal and command. Then they will find supports to conduct, incentives to moral purpose, which they now ignore or vainly strive to find elsewhere. To live in the community of men, in fellowship with those who love and think, with those who can give of themselves freely to the common good, will be found a joy.

Self-consciousness does not find its full meaning until the social consciousness is fully recognized, and its claims accepted without hesitation and doubt. The true awareness of self is the full awareness of the social body. We may come into some measure of it from the contacts and conflicts with others; but an abiding entrance into it is to be had only by the way of social insight, social fellowship, even forgetfulness of self in the human community. When we come into its awareness, into full intuition of its meaning and significance for self and other selves, then for the first time real self-consciousness becomes ours.

As men and nations have advanced from simple consciousness to self-consciousness by the way of social consciousness, is it not possible that they may go a step further, and attain to human or even to universal consciousness? In two directions we have been progressing during the last century towards what may be so designated. The theory of evolution, in connection with a greatly enlarged study of the human past, has helped us realize the origin, growth, and meanings of humanity as was not possible to the men and women of any previous generation. We have come to know what men were in the earliest times, at least through the imagination. We have recovered the civilizations of such countries as India, Babylonia, and Egypt; and we have widened our conceptions of human achievement because of that intimate acquaintance with them which has been vouchsafed. We have come to understand something of how human society has been organized in the past, how its institutions, its ethical purposes, its ideals and its traditions, have been built up step by step through the generations. We have come to recognize that man is in the same line of ascent with the animal, and we have learned to feel a deep sense of fellowship with the silent creatures of woods and sky, field and mountain. All these enlargements of our knowledge have immensely increased our range of possible sympathies. We have come into a larger world, one with many more interests, and with far broader fellowship with our own kind, in the past and the present.

Not less marked has been our consciousness of nature, its intimate fellowship with ourselves; and its sympathy with our moods ,especially those demanding happiness and exalted ideals. The true conception of nature has been almost a discovery of the last century or two, not less because of our evolutionary studies than because of the enlargement of our sympathies through the imagination. We have come again, as it were, into the primitive ability to personify tree and mountain, and to feel companionship amidst the beauties and the majesties of the outer world. In this direction, also, we have found a larger consciousness, a greater and more worthy self,—a self refined, with selfishness removed.

It has been claimed by some, on the basis of various facts like these, that we are growing into a higher consciousness still, which they have named cosmic consciousness. It is a large and elusive name, and one with no great certainty of definite meaning. Although we have a right to distrust all assertions of a sixth sense, cosmic insight, spiritual intuition, and other claims for an evolution not generally reached by mankind, yet there are many indications that men are passing out of a stage of mere self-assertion into one of altruism. Self is not in any sense to be taken as final. Personality may be exaggerated in its scope and in its importance.

The atomic theory of the soul has proven weak and unsatisfactory. The psychologists now assure us there is no magic or supernatural power in self-consciousness; and that it is human, social, progressive, and not final. The child lives in a social world, and therefore becomes self-conscious. The process is social, not individual. Without the other selves of family or community no individual self, as such, would come into self-consciousness.

In declaring for the worth of individuality, we have been wont to say no two leaves on a tree are alike. In a limited sense this is true, but the really significant fact is that they are essentially alike in form, purpose, and structure. The men of any race agree in far more than they differ. Men have more in common, whatever their divergences in the races to which they belong, than they have of unlikeness racially or individually, when contrasted with the animals. Organisms are one in nature as compared with the inorganic. Here is evidence enough that we have magnified what separates and not what unites, as the spirit of science requires. It may be that the narrower the affinities, the more important they become. Friendship is closer in its ties than patriotism, patriotism than racial sympathy. This is doubtless true, but this fact does not lessen the importance of race or of nationality. Such criticism is not valid in this instance, however, for individuality is made atomic, distinct, unsocial, without affinities. What we should plead for is the tie that binds, the deep inward sense of kind, the social law of attraction. These are among the great ideas of our time, and they mean that we are to link our lives with all that is natural, human, and of the true nature of self.

Altruism is condemned as sentimental, but there is living force in it. As the race grows, it is having a larger meaning, and one more concrete and practical. It is but the other side of individuality, its alter-ego, that which rounds it out and completes it. In this sense its growth marks a stage beyond self-consciousness, and the approach of a newer and better humanity.

From this point of view we may listen to those who invite us to a recognition of the commanding importance of the cosmic-consciousness. Can we come into a mood, a frame of mind, which will help us to put our self-consciousness aside, to suppress it, and to live in the greater world? They assure us this is possible, and it may not be wise to say nay to their thought. We only hesitate because it is always possible to lose ourselves in cloudland, to take words for facts, and to make bold of a wish to live beyond duties and insistent practical obligations. With these quali-

fications we may say yea to those who believe in the greater world, and who invite us insistently to one finer and worthier than that we know.

In this sense the cosmic consciousness must exist. It may hint to us of a larger self than that which turns inward, than that which is always insistent upon personal needs and interests. To feel that the world is great, that it is a perpetual invitation, that somewhere beyond these present interests is peace, calm, abiding worth and beauty, is what we need. Such inward quiet has been attained by men of all religions; and it matters not if they have called it nirvana, heaven, eternity, endless rest; it has meant that there is more than strife, other than struggle, more than self-seeking. In this attitude of receptivity has been found strength, by this way of tranquility has been reached abiding restfulness.

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## Address by Professor W. E. B. DuBois of Atlanta University before the National Negro Conference May 13, 1910

The seven states which have disfranchisement laws (Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana) contain in all 6,567,323 whites and 5,488,006 Negroes. The Negroes of these states are workers; 45 per cent of them are breadwinners as against 34 per cent of their white population, or if we take the population over ten years of age we have 63 per cent and 47 per cent respectively. This discrepancy is largely because of the work of women—84 per cent of Negro men being at work and 41 per cent of Negro women, against 31 per cent and 12 per cent of the whites.

This population is illiterate but not entirely so; of those ten years of age and over, 1,850,116 could read and write, or 48 per cent, in 1900. Today probably between fifty and sixty per cent are in this class.

These Negroes are poor but they are not paupers. Exact figures exist for three states:

ASSESSED VALUE OF PROPERTY

| | 1900 | 1908 |
|---|---|---|
| Georgia ..... | $14,118,720 | $27,042,472 |
| Virginia ..... | 15,856,570 | 25,628,336 |
| North Carolina. | 9,478,399 | 21,253,581 |
| Total ..... | $39,453,689 | $73,924,589 |

In South Carolina, Alabama, Mississippi and Louisiana there are the following figures of farm ownership:

| | |
|---|---|
| Farms owned ..... | 63,431 |
| Value of farm property..... | $48,619,657 |
| Value of products (1899) ..... | 22,693,562 |

By what methods have these five and a half million Negroes, over half of whom can read and write, and who own $150,000,000 worth of property, been practically deprived of all voice in their own government? The restrictions are eight in number: (1) The voter must be able to read and write. (2) Property: The voter must own a certain amount of property. (3) Poll Tax: The voter must have paid his poll tax for the present year or for a series of years. (4) Employment: The voter must have regular employment. (5) Army Service: Soldiers in the Civil War or their descendants may vote. (6) Reputation: Persons of good reputation who understand the duties of a citizen may vote. (7) Grandfather Clause: Persons who could vote before the freedmen were enfranchised or descendants of such persons may vote. (8) Understanding Clause: Persons may vote who understand some selected clause of the constitution and can explain it to the satisfaction of the registration officials.

What effect have these regulations had on the Negro vote? We may take the state of Louisiana as typical of the rest.

| | WHITE | NEGRO |
|---|---|---|
| 1900: Population ..... | 729,612 | 650,804 |
| 1900: Males 21 or over.... | 178,595 | 147,348 |
| Literate ..... | 146,219 | 57,086 |
| Illiterate ..... | 32,376 | 90,262 |
| 1908: Registered voters.... | 152,136 | 1,743 |

The other six states profess not to know how many whites and Negroes are registered. I am able, however, to bring the figures of one county in Alabama—Lowndes:

MALES OF VOTING AGE

| | WHITES | NEGROES | TOTAL |
|---|---|---|---|
| Total, 1900 ..... | 1138 | 6455 | 4748 |
| Illiterate ..... | 81 | 4667 | 4748 |
| Literate ..... | 1057 | 1788 | 2845 |
| Total Registered, 1902.... | 1097 | 39 | 1136 |
| Total Registered, 1906.... | 1142 | 52 | 1194 |

We may conclude then that under this registration nearly 99 per cent of the Negroes twenty-one years of age and over have been disfranchised and over 93 per cent of those who can read and write.

The *Atlanta Constitution* said repeatedly during the Hoke Smith compaign: "Negroes are already disfranchised in Georgia; why pass a constitution of amendment?" And we know, too, that in Texas, Florida and Arkansas, where there are no disfranchising acts, the Negro is practically disfrancised. How is this accomplished? The principal machinery for accomplishing this is the "White Primary" system.

So it happens that the primary election, which in legal form merely nominates democratic candidates for office, is, from the standpoint of the voter, the real election whereby local, state and congressional officers are placed in positions of responsibility and power. It is, in fact, the one election of importance in the state, *and the law leaves entirely to the decision of party officers the question who shall be considered qualified to cast a vote.*

In other words, by erecting a single party as a state within a state and giving it absolute private control of primary elections and the absolute right to say who shall vote in that election there arises the complete disfranchisement of any group the majority wills. For instance, Louisiana disfranchises all of her Negro voters except 1,743, and then by the "White Primary" system disfranchises the rest.

For instance, take the city of Atlanta. I asked the city clerk (clerk of the courts) for the official record of the vote in the primary elections.

The official vote recorded is as follows:

| | |
|---|---|
| 1900: Total vote..... | 784 |
| 1902: Total vote..... | 553 |
| 1904: Total vote..... | 843 |
| 1906: Total vote..... | 643 |

The Negro of the South, therefore, is almost totally disfranchised despite the fact that much over half the black population can read and write and are accumu-

lating property at a rapidly accelerating rate. What is the result?

From 1890, when the present disfranchisement began, to the present agitation in Maryland, we have been told that to put the Negro out of politics would mean the settlement of the race problem. Freed from vaulting ambition he would become a contented worker so far as the whites were concerned.

The experiment has been tried twenty years, and what is the result? The new senator from Mississippi, the state which began the movement, throws up his hands and declares:

"He who believes that doing away with the right of suffrage solves the race question has no conception of the magnitude of the question. You might as well lather the Negro's head to cure a case of Asiatic cholera—it is but skin treatment. The problem lies in the very existence of the two races in equal numbers on common soil, and the problem exists with or without the right of suffrage."

The result of Southern disfranchisement today is:

(1) The retarding of the advance of the Negro in every line of endeavor—work, accumulation of property, education, the elimination of crime and disease and the inculcation of self-respect and ambition.

(2) The retarding of the advance of the white South in capability of government, participation in national strife, promotion of law and order and growth in social morality.

(3) The threatened overthrow of democratic government in America by a rotten-borough system which makes it impossible for the American people to express their will.

---

SONG OF THE THRUSH

With dawn's rosy beams
A rapture far ringing
Aroused me from dreams
And guided me forth.
Aloft his rapt lay
A lone thrush was singing—
The Druid of day
To worshiping earth.
And still without falter
On Nature's high altar
Ministrant he offered
His song's sacrifice.
Strains passing all words,
From Gwalia's green psalter,
That Bard of the birds
Poured forth to the skies.
On the meadow bank green
His orisons over,
I saw the thrush preen

His wings and his breast;
The clear honey dew
He sipt from the clover,
Then joyously flew
To his mate on the nest.
And there a love meter
He fashioned far sweeter
Than ever in words
I had woven before.
And with its gold links
To-night when I greet her,
My Lunet, methinks,
May love me once more!

*—Translated from the Welsh of Rhys Gock, by Alfred Perceval Graves.*

---

The whole value of history, of biography, is to increase my self-trust by demonstrating what man can be and do. . . . Plato was, and Shakespeare, and Milton,—three irrefragable facts. Then I dare; I also will essay to be.—*Emerson.*

## Theodore Parker the Radical

*The mouth of the righteous speaketh wisdom.* Psalm XXXVII : 30.

As to the reputation of Theodore Parker there is that conflict of estimate to be expected concerning a leader of heroic size who defied the conventionalities of his day and commanded a large personal following.

Some of his friends spoke of him as the most religious man who ever lived. Some of his theological opponents prayed in public that the Lord might strike him dead and so stop his words of infidelity and impiety. His activity in the anti-slavery cause made him rank with the extreme Abolitionists. He was acquainted with Herndon, the law partner of Abraham Lincoln, and his public teaching had appreciable influence on the future President.

Lincoln's use of the clause in his Gettysburg address, "government of the people, by the people and for the people," almost parallels an expression used by Parker in a Fourth of July address in 1858.

His greatness appears resplendent in the intellectual and moral realms. The resources of a powerful mind trained by diligent observation and incessant industry were his endeared possessions. The power of stern, moral insistence and of sincere, uplifting sympathy were attributes of his character which no one could mistake. He was a leader of the thought of his generation and an inspirer of the moral earnestness which directed personal conduct and shaped national policies.

His conception of God, man, Nature, duty and destiny formed the working basis of a gospel, the understanding and cherishing of which prompted great versatility of effort on the part of a trained mind and a gifted soul. By inheritance, educational interest and attainment and moral insistence he was fitted to command much of the best life of his day and age. His published works make but a partial statement of the range of his public activities.

It has been unfortunate that so many have known of Parker's destructive work only. At the best such a view of him and his work is partial and fragmentary. Certainly his rebuke of sin in the conventional circles had the effect of a moral tonic; yet the greater part of the work of this renowned preacher and lecturer was constructive. He welcomed—almost anticipated—the results of Darwin's scientific researches, and the latter's "Origin of Species" was first published only a few months before Parker's death.

The reformer who can command attention because of clear, precise and comprehensive utterance which instructs the mind and stirs the conscience is an unusual man and a marked leader.

If to such ability there be added the sweetness and the reverent, holy trust of a devotional nature, a character of approved strength, lovable humility and tender sympathy are made to appear.

Such influences were blended in the personality of Theodore Parker.

The little volume of published prayers reveals the choice expression of a cultivated mind, a heart warm and loving, and a soul of rapt vision and of pure devotion.

A. N. FOSTER.

## THE STUDY TABLE

### Some New Books

From the Arden Press of New York I am favored with a little volume called "Problems of Your Generation." It professes to have been written by certain persons who have passed into another life. The book contains a great deal that is suggestively good. As to the problems it proposes to solve, I am not quite so sure. It tells us that one backward step would mar the law of evolution; that the mortal shall put on the immortal, never the reverse. It happens to be a fact that evolution, so far as we have traced it, involves an immense amount of degeneration. There seems to be very little cohesion between the sentences, and a remarkable facility in jumping for conclusions. We are told that we have no power to elevate mankind, that man must elevate himself by his individual efforts, and in the next passage we are told to cultivate the power of attraction. However, it is not right to criticise the work of immortals; yet we would like to know why, on another page, we are told that individuality means nothing, that individuals mean less. This sort of a book satisfies a good many readers, and this one will probably do considerable good.

From Macmillans I get "A Life for a Life," Robert Herrick's last book. I have not read it entirely, but the fact that I am reading it carefully and cautiously means that I consider it an extraordinary novel. It is powerful, it is almost too strong, and it is almost too true. We have got to study ourselves and our age a good deal along this line of Mr. Herrick's, and if we can get any help from the overflow of novel literature we should be very grateful. We must learn to answer very soon the question whether our social and political life is leveling up or leveling down. At any rate throw aside a big pile of books, and take this "Life for a Life" into some nook where you can very thoroughly digest it.

From the same house I get "Daniel Boone and the Wilderness Road," by H. Addington Booth. This is a well-told story, and deserves a place where the boys and girls can get at it. It is about time for us to get rid of war stories; but these frontier struggles are never to be forgotten by the children of those who fought them.

The *Hampton Magazine* gives us in full the text of that burlesque on all literature and ludicrous fanfaronade that the French are excited over, called *Chantecler*. It is the shabbiest nonsense ever put before the public as drama, while the text contains not a line that rises to the height of tolerable literature.

The vacation number of the *Independent* is worth your getting for its sympathy with Nature. This annual number brings out more or less of the blush and blossom of that new sort of life which Americans are just learning to live in close sympathy with Nature, and with a teachable spirit. The illustrations are fine.

I have from Funk & Wagnalls a book by Professor Wilkinson, entitled "The Good of Life." It is made up of very short essays, some of them quite readable, and others of no distinctive value. We particularly bristle at what he says of Wendell Phillips. The criticism is not so far out of the way until we come to the summary, which inquires, "And what good fruit, if not the abolition of slavery, did all that half century of generous eloquence yield?" I can tell Mr. Wilkinson what it yielded. It gave us a regiment of ideal characters, and among these stood magnificently heroic Wendell Phillips. I have known him in private life and in public, and a grander man never trod this continent. Boston held a dozen more such characters,—yes, fifty men and women,—such leaders as this world never produced beside except that one in Galilee. Jesus stood alone, and the world was against him. These noble men and women of Boston stood alone for a short time, but they won the United States, and they saved the union. I do not know where we would be today were it not for that terrific but superb conflict of ideas and moral purpose that preceded the Civil War. A few of us still live that were baptized in that pool of Siloam which angels stirred. I am hardly any closer to the author in what he says of Bayard Taylor. Mr. Taylor read me his "Deukalion" while writing it, and I thought then, as I still think, that it is one of the greatest poems in the English language. Taylor's ambition was to be "the Poet of Evolution," and he certainly secured the position. As for Faust, Mr. Wilkinson may drub it as hard as he pleases; and for that matter, nearly all that Goethe produced. It was gold in the head, silver in the chest, iron in the arms; but in the legs it was clay. Well, my criticism of Mr. Wilkinson's essays will do him no harm.

E. P. POWELL.

### Some Books for Teachers and Children

A book of interest to all primary Sunday-school teachers is the "Sunday Kindergarten Game, Gift and Story," by Carrie Sivyer Ferris, published by the University of Chicago Press.

This is a book worth while, especially for untrained teachers and those not able to avail themselves of the many classes the city offers. It was written with this idea in view.

Some of the Kindergarten ideas are not quite so modern and liberal as they might be, but on the whole it is a good, clear and intelligent approach to the Bible stories. The songs, stories and illustrations are well chosen, and the text is simple and explicit. This is a good book if it does nothing more than encourage churches to have Sunday Kindergartens, thereby making it possible for tired mothers to have a morning off at church, while their babies are well cared for.

The boys who have William Dean Howells to write for them, and an educator like Percival Chubb to arrange the book in an available form for elementary readers, are indeed fortunate.

"There are two conspicuous faults in the literary culture which we are trying to give to our boys in our elementary and secondary schools; it is not sufficiently contemporaneous, and it is not sufficiently national and American." So says Mr. Chubb in his introduction to "Boy Life."

This is a great book for boys and girls and for their parents as well, and takes one back to youth as no other work of my knowledge does, for it is full of the imaginations and actual experiences of childhood.

It is indeed a pity that this book is not generally used as a reading-book in our public schools. It was prepared to give children a chance to know our own William Dean Howells, who is one of the most distinctively American writers, and always a delight to the young reader. Mr. Chubb says: "The volume is for class-room enjoyment, for happy hours and profitable reading,—profitable because happy." This is the best point made in the book, for too much of our reading in the school room is hum-drum and mechanical, making no impression upon the mind.

HENRIETTE ROOS.

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### A MODERNIST'S SOLILOQUY

To trust myself or not to trust myself;
To act as court of ultimate appeal
And in my judgment trust, or not to act;
Oh what an issue this upon me thrust!

Is there authority within the church
To bind or loose at will, as some declare?
Or is the book which we the Bible call
God's last authoritative word to man?
Or yet again is there, as some believe,
An inner light that lighteth every one?

To questions such as these, involving much,
I now perceive that I must answer make;
For whether I unto the church submit,
Or take the Bible as my daily guide,
Or on a light that shines within rely,
Or confidently draw upon them all
For more abundant life, I must decide;
And so am bound at last to trust myself.

Since then I must the trying issue meet,
And choose the church, the book, or inner light,
Or gather truth and help from all of them,
The task, with prayerful care, I will approach.

Within the church I find so much that's good
That I to its decrees might now submit,
But for the fact that records clearly show
That it has sometimes called a falsehood truth:
At others sought, with stakes and dungeons drear,
To force an uniformity of thought
In things on which most people then agreed,
But which a deeper search has clearly shown
Were not in keeping with the facts of life.
I therefore hesitate and ask for proof.
If only once, not many times as seems,
The church proclaimed what now we know is false,
I cannot to its dictum freely yield;
But must, relying on the light I have,
Discriminate, accepting what is good,
Rejecting that which time has proven wrong.
And since mistakes were made in bygone years,
As efforts made by those within the church
To bring about reforms, most clearly show,
I must each modern declaration scan,
And if with law or fact it's out of joint
Refuse thereby to have my conscience bound.

But some who do reject the church's claim
That it is guide inerrant unto Man
In matters of morality and faith,
Contend most stoutly God his will revealed
In books that, bound in one, our Bible make
And it, they say, is Man's inerrant guide.
Although their deep convictions I respect,
In prayerful study of the sacred Book
I find, along with wheat, what seemeth chaff,
And parts that other parts do contradict.
And so again I am compelled to choose,
Accepting, as did fishermen of old,
The good, and what is worthless throw away.

But giving up the church and sacred book
As guides inerrant in the realm of faith,
'Tis claimed by some an inner faculty
Doth constitute a safe unerring guide.
And in the lives of those who thus contend
So much of faith and moral worth appear
That their contention too commands respect.
But that this faculty may errant prove
Seems clear, if history we read aright.

When Saul his hand against the Christians raised,
He doubted not that God approved his course;
But later on, convinced that he was wrong,
He turned and helped the cause he'd tried to kill.
As he, in all sincerity, opposed
What later he, with all his heart, approved,
So it has often happened unto those
Who on their consciences relied as guide.
And so, though I in conscience do believe,
I see that what it doth approve today
Tomorrow it sincerely may condemn,
And cannot therefore be inerrant guide.

Such facts would now beget discouragement,
Did I not see in them a proof of growth.
Since man is finite but designed to grow
It seems in keeping with our Father's plan
That wrong or partial thoughts of yesterday
Give place to right or riper thoughts today.

As man is but becoming, not become,
Just as in other spheres of human life,
So in the things pertaining to the soul,
Each day should mark some new achievement won.
'Tis not, therefore, as I interpret life,
Finality, nor yet conformity,
But deep sincerity that most we need,
And ready willingness all things to prove,
Resolved to hold to that which proveth good.

And now to this conclusion having come,
Believing God esteems sincerity
Above conformity of thought and act,
I'll go to every field in which there's good;
To Church and Book and Conscience of mankind,
To purling brooks and seas, and fields, and stars,
And when a truth I find, no matter where,
With thankful heart I'll take and make it mine,
And strive to live it in my daily life.
And thus each day I'll strive to emulate
The life of him of whom the Bible says:
"In wisdom and in stature he increased,
And grew in favor too with God and Man."
And if in this endeavor I succeed,
When I unto the judgment seat must go,
The issue on that day I'll calmly wait,
With trust in God who wisdom is and love,
And he I know will not my trust betray.

E. A. COIL.

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## Correspondence

Editor UNITY:

Dear Sir: Thank you for the compliment paid to me in reprinting my verses entitled "Decoration" in your number for June 2, and on the title page! But allow me to say that the first verse has been changed in the first line. That should read "Youth and beauty, dauntless will," and you have changed it to "Heart of duty." This weakens it, because "dauntless will" covers the idea "heart of duty," and "Youth and beauty" stated the fact; I was writing of a real person; a real use of the lilies. Truly yours,

THOMAS WENTWORTH HIGGINSON.

*20 Buckingham St., Cambridge, Mass., June* 4, 1910.

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Money is like muck; not good except it be spread.
—*Bacon.*

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ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITORS.....MRS. WM. KENT, MISS MARY E. HAWLEY

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# THE FIELD

*"The World is my Country, to do good is my Religion."*

## FOREIGN NOTES

IN EVERYTHING GIVE THANKS.—Out of the request sent in by a correspondent of the Kansas City *Unity* for a good table-blessing, has grown a new section in that magazine's already very suggestive family and home department, for the blessings are still coming in. Some of these, and the accompanying comments are so good that I venture to borrow and pass them on.

Here is the first reply, by the editor: It is well to give thanks always. Gratitude and thanksgiving not only insure good digestion, but, some go so far as to say, multiply and increase the quality and quantity of the food. I remember hearing a lady say that, after she had adopted a certain table blessing, though the number of her household increased, the amount of her grocery bill diminished. We have no right to dispute her, since we believe in the blessing that increased five loaves and two small fishes till they fed five thousand hungry people. Here is a table-blessing one of our small boys used to say: *"We thank Thee our beautiful, bountiful God."*

We find the following contributed by Rachael Knight, of London, in the current issue of the magazine: There is a charming grace universally used in Germany by old and young, which I believe dates back to the days of Luther and which I translate as follows:

"Come Jesus Christ, be now our Guest,
For all our food by thee is blest."

or

"Christ is today our heavenly Guest
And all we eat by him is blest."

It would be charming to use in English garb a thought that has for many years issued in German from many devout and faithful hearts. Pretty stories are told in German nurseries of the sudden appearance of a stranger under humble or lofty roofs, at the pronouncing of this grace, who shared the meal and disappeared, leaving ample and overflowing blessings. In some homes a spare place is always laid for the Divine Guest.

Some artist has found in that German custom the theme for a very sweet and tender picture, but I cannot at this moment recall who he is or where I have seen the painting; I think here in Chicago.

Mrs. Fillmore says: "It is no longer a theory that every morsel of food taken into the system carries throughout the course of its transmutation the quality of thought given it at the table. This being true, it is not only a righteous but a physiological necessity that we school our minds to harmonious thinking and our hearts to habits of gratitude and praise to the Giver of our good, while we partake of his bounty."

And again: "Every family should understand the enriching and producing power of gratitude and acknowledgment. These qualities may be increased through praise and thanksgiving. Rejoice and be glad and the chemistry of your digestion will be all right."

M. E. H.

## TO BEAUTY.

For thee the prisoned lily leaps
Translucent from its gloomy bed;
For thee the tiny acorn keeps
The mighty oak close closeted;
And deep in soundless ocean caves
Thy subjects weave the gorgeous dyes
That dance upon the soundful waves,
Reflections of the morning skies.
So from the depths where mortals grope
Through tragic space, they build a stair
Whereon mounts silver-sandaled Hope,
The rose of promise in her hair.
Thy temple is the azure night,
And Vega is thy vestal light.

—*Charles Eugene Banks.*

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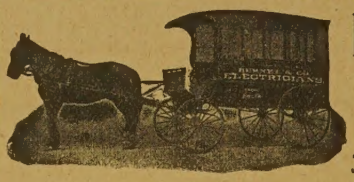

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